

Shaheed e Karbala aur Maah e Muharram

- (1) Muharram islami saal ka awwal mahina
- (2) Muharram ke fazail
- (3) Muharram ke rozo ki fazeelat
- (4) Maah e muharram ki bida'at o rusoomat
- (5) Hazrat e sahaba e kiram (radiyallahuanhum) ka maqam.
- (6) Katibe wahee sayyidina Ameer e Muawiyah (radiyallahuanh)
- (7) Nawasa e rasool Hazrat Husain (radiyallahuanh) ke fazail
- (8) Shahadat e Hazrat Husain (radiyallahuanh)
- (9) "Yazeed" Aslaf e Ummat ki nazar me.
- (10) Muharramul haram ke chand aham waqia'at.

Murattib

Mutakallim e islam maulana ilyas ghumman (hafizahullah)

TAHAFFUZ E DEEN GROUP

“Muharram” Islami saal ka awwal mahinah

Mahe Muharramul haram islami saal ka pehla mahinah he jo apni barakat va fazail mein apni misaal aap he- Is mahine ki tarikh haisiyat to apni jagah musallam he- lekin is ki hurmat aur aanhazrat s.a.w ke is mahine mein khususi aamal us ki azmat ko char chand laga dete hain- Taarikhe islam ki kai waaqiat isi mah me pesh aae-ye kehna be janah hoga ke taarikh ke beshtar aham aur sabaq aamoz waaqiat isi mah me runuma huwe- lihaza jahan mahe muharram naye saal ki ibtida ki navid deta he vahin un waaqiat va haadisat ki bhi khabar deta he jinka yaad rakhna ummate muslimah ke liye zaruri he- zindah aqwam ki alamat yehi hoti he ke vo apni taarikh, aslaf ke karnamon aur waaqiat se bekhabar nahi rehti- to muharram ka aagaz hamein un taarikhi haqaiq se bakhabar hone ka moqa faraham karta he.-

San hijri ki ibtida Musalmanon ki baqaidah taarikh ka aagaz aanhazrat s.a.w ki hijrat se huwa- isse qabl musalman sane nubuwat ya aanhazrat s.a.w ke aakhri haj wagairah se taarikh ka hisab karte the, baqaidah san muqarrar nahi tha- ahle arab ke yahan mukhtalif waaqiat mashur the jin ki bunyad par taarikh ka takhminah lagate the- maslan jange basus, jange dahis, jange fujjar, aur aamul fil wagairah
(alkamil li ibneathir jild-1 pg-13,14).

Is liye bazabtah san muqarrar karne ki zarurat mahsus na ki gayi- Jab hazrat umar faruq rd ka dore khilafat aaya aur futuhat ka silsilah badha to arab ke alawah digar ajam mamalik mein bhiislami hukumat baqaidah tor par wujud mein aai to infiradi va ijtimayi aur sarkari satah par is baat ki zarurat mahsus ki gayi ke baqaidah tor par koi san muqarrar kiya jae- chunanche khalifae saani hazrat umar rd ne sahabah e kiraam semushavarat farmayi aur san hijri ka taqarrur huwa yaani aanhazrat s.a.w ki madinah ki taraf hijrat ke waqia ko islami taqweem ki bunyaad banaya gaya-
(taarikh damishq liibni asakir jild-1 pg-44)

Niz haraate sahabah rd ka is baat par bhi ittifaq huwa ke saal ki ibtida mahe muharram se ki jae- chunanche muharram hi seislami saal ka aagaz hone laga-
(almukhtasar fi ikhbaril bashar liabil fida'a ismail ibne ali jild-1 pg-80)

Hazrat Umar RD ka amal sunnat he! mahe muharram se islami saal ka aagaz karna hazrat umar rd aur digar sahabah e kiraam rd ke amal hone ki wajah se hamare liye sunnat ka darjah rakhta he- is liye ke aanhazrat s.a.w ne apne tariqe ki tarah khulafa e raashidin rd ke tariqe ko bhisunnat farmaye he- sahabah e kiraam rd mein se har ek apni jagah hidayat ke

aftab ka roshan sitarah he- lekin un mese jesafaiz khulafa e raashidin rd ko darjah badarjah hasil huwa majmui lihaz se vo dusron se afzal aur aala he- allah taala neaanhazrat s.a.w ke muttasillan baad inhi hastiyon ko apne deene haq ki tarwij aur ishaat ke liye zamin ki niyabat aurkhilafat supurd farmayi- yehi wajah he ke nabi s.a.w ne inko me'yare haq batlate hue un ki ittiba'ka huqm diya- chunanche hazrat arbaaz ibne sariyah rd se riwayat he ke huzre akram s.a.w ne irshad farmaya:

MERI AUR MERE KHULAF A E RASHIDIN KI SUNNAT KO LAAZIM PAKDO

- (Sunane Abudawood Jild-2 Pg-287)

Is hadis mein aap s.a.w ne apni aur khulafa e rashidin rd ki sunnat par amal karna zaruri qarar diya he- hazrat umar rdne islami saal ki ibtida ke liye waqiah e hijrat ko bunyad qarar de kar mahe muharram se is ka aagaz farmaya he- lihazaiske mutabiq apne rozmarrah ke mamoolat ka hisaab lagana sunnat par amal karna shumar hota he-

"Mahe Muharram ke Fazail"

Maah e muharram apni fazilat o azmat, hurmat o barakat aur maqam o martaba ke lihaz se infiradi khususiyyat ka hamil he. Isi wajah se shareeat e Muhammadiyyah (sallallahualayhiwasallam) ke ibtidai dor me uske ejaz o ikram me qital ko mamnu'a qarar diya gaya.

Irshad e Rabbani he:

Tarjumah: keh dijiye isme qital karna bahot bada gunah he. {Al Baqarah-217}

Ise hurmat wale mahino me bhi shumar kiya gaya he.

Irshad e Bari he:

Tarjumah: mahino ki ginti Allah ke nazdeek 12 mahine he.....inme 4 mahi ne adab ke he.

{AT taubah-36}

Hazrat Abubakar (radiyallahu anhu) se riwayat he ke nabie kareem (sallallahualayhiwasallam) ne irshad farmaya:

Tarjumah : zamane ki rafter wahi he jis din Allah taala ne asman aur zmeen ko peda farmaya tha. 1 saal barah mahino ka hota he in me se char mahine hurmat wale he jin me se 3 mahine musalsal he. Yaani zulqa'adah , zulhijjah , muharram, aur 1 mahina rajab ka he jo jamdissani aur shaban ke daqrmian ata he.

Muharram ke Rozon ki Fazeelat

Yun to is maah me ki jane wali har ibadat qabil e qadr aur baa'is e ajr hai magar ahadees mubarakah mein muharram ke rozon ki khususi targeeb di gayi hai chunache Hazrat Muhammad (S.A.W) irshad farmate hain:: Ramazan ke rozon ke baad sabse behtreen roze Allah ke mahina "Muharram" ke roze hain..

(muslim jild 1, safha 368, baab fazl saumul muharram).

Hazrat ibne Abbas (rz) se riwayat hai:: Jo muharram ke ek din ka roza rakhe usko ek mahine ke rozon ka sawab milega..(gunniyatutalibeen lil sheikh jilani, safha 314, majlis fi fazail yaum e ashooara)

Phir is maah ke tamaam ayyam me se Allah Rabbul izzat ne "yaume ashooara" ko ek mumtaaz maqaam ataa farmaya hai. Yeh din bahot se fazail ka hamil aur nekiyon ke husool ka behtreen zaria hai. Irshad e Nabawi a.s hai:: Jo shakhs ashooara ke din roza rakhta hai to Allah taala uske guzishta saal ke (sageerah) gunaaah mudaf farma dete hain..

(sahih muslim jild 1, safha 367, baab istehbaabussiyaam salaasata ayyamul akh).

Ek dusri riwayat me Hazrat Abdullaah bin Abbas (rz) ka ye farman hai:: Huzoor Aqdas (s.a.w) ramazanul mubarak ke mahina aur das(10) muharram ke din roza rakhne ka ehtmaam farmaya karte the..

(Sahi bukhari jild 1, safha 268, baab siyaam yaume ashooara).

(Note:- Ahle imaan ko yahood ki mukhalfat ka hukm diya gaya hai aur is daswi muharram ka roza chunki yahood bhi rakhte hain isliye ab hamare liye hukm ye hai ke daswi(10th) tareekh ke sath nauwi(9th) ya gyarahwi(11th) tareekh ka roza bhi rakhen taaki sunnat bhi adaa ho jaaye aur mukhalfate yahood ka pehlu bhi nikal aaye jaisa ke Hazrat Abdullaah bin Abbas(rz) ki riwayat mein hai: Rasoolullaah (s.a.w) ne farmaya tum Ashooara ka roza rakho aur yahood ki mukhalfat karo aur us se ek din pehle ya baad ka roza bhi rakho....

(Musnad Ahmad jild 1, safha 241, hadees no.2154).

Asurah ke din ahlo ayaal par wus'at se kharch karna

Daswi muharram ke din apni isteta'at ke mutabiq halal amadni se apne ahlo ayaal par khane pine me wus'at karna barkat e rizq ka zariah aur faqr o faqa se najat ka sabab he.

Hazrat Jabir (rdiyallahu anhu) se riwayat he ke rasoolullahi (sallallahualayhiwasallam) ne farmaya:

Tarjumah: jo admi apne aap par aur apne ghar walo par ashurah ke din (khane pine me) wus'at karega Allah ta'ala us par pure saal wus'at farmaenge. {Al istizkar la bin Abdul birr Al maliki, jild no.3, page no.331, kitabussiyaam}

Yaani is Mubarak amal ki taseer ye he ke iske nateeje me Allah ta'ala sare saal rizq me farakhi aur wus'at kar dete he. Isi wajah se jaleelul qadar sahabi Hazrat Jabir rdiyallahuanhu, mashhur muhaddis Yahya bin saeed rhmatullahi alayh, aur maaroof imam o faqeeh Sufiyan bin uyaynah (rahmatullahi alayh) farmate he ke hamne iska tajaba kiya to usko durust aur isi tarah paya. {aizan}

Lekin ye baat wazeh rahe ke mazkurah umoor jis darje me sabit he unko usi darje me rakh kar mana jae aur mal kiya jae, ifrat otafreet se az had ijtenab kiya jae.

Maah e muharram ki bidaat aur rusoomat

Maah e muharram barakat ka hamil mahina he lekin baaz log uski barakat ka fayda hasil karne ke bajae bidat aur rusumaat me pad kar uski haqiqi fazilat se mahrum ho jate he.

Zel me chand bidaat aur rusoomat ki nishan dahi ki jati he, take unse bach kar sahee amal ikhtiyar kiya jae.

Taaziyah:

Taziyah karna najaiz he kyunke Quraan majeed me irshad e Bari he ,

Tarjumah: kyat um esi chizo ki ibadat karte ho jisko khud hi tumne tarasha aur banaya he. {As saffat – 95}

Zahir he ke taziyah insane apne hath se tarash kar banata he, phir mannat mani jati he, aur usse murade mangi jati he, uske samne aulad wagewrah ki sihat ki duaa ki jati he, usko sajdah kiya jata he, uski ziyarat ko ziyarat e Imam Husain saja jata he....ye sab baate rooh e Iman aur taaleem e Islam ke etebar se najaiz he.

Majlis:

Zikr e shahadat ke liye majalis munaqid karna, unme matam karna, noha karna – rawafiz ki mushabihat karne ki wajah se najaiz he, kyunke hadees shareef me ata he:

Tarjumah: jisne jis qaum ki mushabihat ikhtiyar ki who us qaum me se he. {Sunan e abi dawood, jild-2, page no.203, baab fi labsus shahrah}

Allamah ibne hajar al haishmi al makki (rahmatullahi alayh) likhte he:

Tarjumah: khabardar (is Muharram ka) rawafiz ki bidato me muftala na hona, jese marsiya khwani , aah o bukah, au'a, ranj o alam wagherah, kyunke ye musalmano ki shayane shan nahi, agar esa karna jaiz hota to uska zyada mustahiq huzur (sallallahualayhiwasallam) ka yaum e wafat ho sakta tha.

Muharram ko gam ka mahina samajna:

Baaz log is mahine ko ranj o alam ka mahina samajte he aur isme shadi biyah aur khushi ke kamo se parhez karte huwe mukhtalif qisam ke sog manate he, jesa ke kala libas pahenna, aurto ka zeb o zeenat aur banau singhar chhod dena, noha matam karna wagherah. In logoka ye khayal galat he. Kyunke ahadeese mubarakah me iske bahot se fazail warid huwe he. Lihaza is mahine ko gam ka mahina samajna durust nahi he.

Muharram ke mahine me shadi biyah na karna

Baaz logo me ye baat mashhoor ho gai he ke Muharram ke mahine me khususan Muharram ke shuru ke 10 dino me shadi biyah aur khushi ki taqreebat wagherah karna haram he aur is mahine me khushi ki taqriibat karne me kher o barakat nahi hoti aur woh kaam manhoos ho jata he. Isme baaz parhe likhe log bhi muftala he. Ye soch galat he. Kyunke shari'at me esi koi baat nahi he. Shari'at me Muharram ya kisi dusre mahine me nikah se mana nahi kiya gaya he, aur is mahine me zyada ibadat karne ka hukam kiya gaya he. Aur nikah bhi ek ibadat he, kyunke nikah se Allah ka qurb aur Taqwa naseeb hota he.

Ek hadees me aya he:

Tarjumah : jab admi shadi karta he to uska adha deen mukammal ho jata he.

{sho'abul iman lil behayqi, jild-4, page no.383, hadees no.5100}

To usko chahiye baqi adhe ke muamale me Allah ta'ala se dare, lihaza is maah me nikah karna mamnu'a nahi he.

Hazrat Husain (radiyallahuanhu) ke name par sabeel ada karna:

Bahot si cheeze esi he jinko log Muharram ke 10 dino me badi pabandi se karte he, masalan Hazrat Husain (radiyallahuanhu) ke name par sabeel lagana aur khana paka kar khilana – isko kar e sawab samja jata he, lekin isme kai kharabiya he. Muharram ke mahine ko khas tor par pehle ashre me sabeele lagana , pani sharbat waghera ko khas karna, ye deen me zyadti he. Log ism eek galat aqeeda ye bhi rakhte he ke hazrat Husain (radiyallahuanhu) karbala me bhuke pyase shaheed huve the, ye khana aur sharbat unki pyas ko bujaega so uski koi haqeeqat nahi he.

10 Muharram ko karobar aur rozi me tangi ka tasawwur:

Ye kaha jata he ke 10 Muharram ko karobar karne ki wajah se pure saal rozi me tangi rehti he .lihaza muharram ke 10 dino me karobar nahi karna chahiye. Ye aqeedah banavati aur batil he, kyunke share'at me esi koi mumaniat nahi he. Jahalat ki wajah se log in dino me karobar chhod kar matam aur nauhah ki majlis me shirkat karte he, halanke yahi amal rozi me tangi ka sabab he.

Nauhah:

Gam aur musibat me ansu beh jae, is par sharee'at me koi mana nahi he. Lekin nauhah karna aur matam karna aur mayyit ke ausaaf ko bayan karke rona gunah he. Kyunke nauhah karne , chinkhne-chillane, kapde phadne aur munh par tamache marne wagherah jese kaam sharee'at me mana he aur aaj kal jo Muharram me matam aur nauhah kiya jata he ye sabar ke bhi khilaf he. Quraan e kareem ne khud sabar ki talqeen ki he:

Tarjumah : aap sabar kare, apka sabar karna Allah ke liye he. {Nahal-127}

Ek aur jagah irshad he:

Tarjumah: ay Imaan walo !namaz aur sabar ke zariye apne Rabb se madad talab karo, isliye ke Allah sabar karne walo ke sath he.

Muharram me qabrastan jane ki pabandi karna:

Bahot se ilaqa me ye rasam mojud he ke log 10 Muharram ko qabrastan jate he, qabro ki lapai karte he, us par battiya jalate he aur phool dal dane wagwrah dalte he, in kamo ko khas tor par muharram ke dino me karna aur in dino me maqsood samajna bida'at he, kyunke shreea'at ne in kamo ke liye koi khas din muqarrar nahi kiya aur nahi in dino me iski koi fazeelat bayan ki he, lihaza isse bachna chahiye. Isme ek kharabi ye bhi he ke aurte qabrastan jati he , is daur me uka qabrastan jana fitne se khali nahi, neez hadees me iski mumaniat bhi ayi he,

Tarjumah: huzur (sallallahualayhi wasallam) ne qabro ki ziyarat karne wali aurto par , qabro ko sajdah gaah banana walo par aur qabro ke upar chirag jalane walo par la'anat ki he.

Hazrat e Sahaba e kiram(radiyallahuanhum) ka maqam

Ahle sunnat wal jamaat ka nazariya ye he ke "sahaba e kiram sare ke sare adil, pakbaaz ,saleh aur ameen the. {muqaddama ibneus salah, page no.50, mirqat mulla ali qari: jild-1, page no.-330}

is nazariye ki taeed quraan e majeed se bhi hoti he aur hadees e rasool (sallallahualayhiwasallam) se bhi. Chand dalail khidmat me pesh he:

1. Irshade bari taala he:

Tarjumah: jo log qadeem he aur sab se pehle hijrat karne wale aur madad karne wale aur jo unke peru huve neki ke sath ALLAH razi huva unse aur vo razi huve ALLAH se. {sura e Tauba- 100}

2. Ek aur maqam par ALLAH TAALA farmate he:

Tarjumah: "beshak ALLAH TAALA un momineen (sahaba) se razi huwa jab vo darakht ke niche apki beat kar rahe the. {suratul fatah-18}

In dono ayato me Allah taala ne sahaba e kiram ki shaan aur martaba ko bayan karne ke sath sath sahaba e kiram se apni razamandi ka bhi izhar kiya.

Ahadees e mubarak me bhi sahaba e kiram radiyallahuanhum ki fazilat bayan hui he.

1. "mere sahaba ko taan o tashnee ka nishana mat bando, agar tum me se koi ek uhad pahad ke barabar (bhi) sona kharch kare to sahaba ki muththi bhar sakhawat ko bhi nahi pahunch sakta. {saheeh bukhari jild -1, page no.518, baab qaulun nabi (sallallahualayhiwasallam) lau kunta muttakhiza. Saheeh muslim: jild-2, page no.310, baab tahreem sabbus sahaba}
2. Irshad e nabawi (sallallahualayhiwasallam) he: "mere sahaba ka ikram karo aur unki izzat karo." {al ma'jamul ausat lit tibrani: jild-3, page no.204, raqam 2929}

Quraan o sunnat ke wazeh irshadat se sabit hota he ke hazrat e sahaba me'yare haqq he. Allah taala ki raza mandi ka parwana liye huve he aur ummat e muslimah ke liye hidayat ke

roshan sitare he, un par taan o tashnee'a karna aur unke khilaf kisi qisam ki bad zabani aur bad gumani karna jaiz nahi.

Katib e wahee Sayyidina Ameer e Muawiyah (radiyallahuanhu)

Sayyidina Ameer e Muawiyah (radiyallahuanhu) sulah hudaibiyah ke baad musharraf ba Isalam hve. Ibtida mewaliden se islam ko posheedah rakha aur fath e makkah me islam ka izhar kiya. Aap (radiyallahu anhu) ka rang sufed aur qad lamba tha. Sar aur darhi ke baal sufed the. Allah rabbul izzat ne apko husn e soorat se ngwaza tha .hazrat Umar (radiyallahu anhu) farmaya karte the,

Tarjumah: ye to Arab ke kiswa(badshah ka name) he. {Tareekhul khulafa lis suyooti_page no. 155}

Aap (radiyallahu anhu) Huzoor (sallallahualayhi wasallam) ke susrali rishtedar the, apki hamsheerah Ummul mu'amineen sayyidah umme habeebah binte abi sufiyan (radiyallahuanha) aap (sallallahualayhiwasallam) ki zauja e mutahharah thi, is lihaz sed aap radiyallahu anhu Huzoor sallallahualayhi wasallam ke biradar nisbati hve. Iske alawah apko katibe wahi hone ka sharf bhi hasil he, aap radiyallahu anhu ke liye huzure akram sallallahualayhi wasallam ne in Mubarak alfaz me dua farmai...

Tarjumah: ya allah muawiyah radiyallahuanahu ko hisab kiy=tab sikhade aur bure azab se inko mahfooz rakh. {musnade ahmad : jild no.-4, page no.127. hadees no.17192}

Huzoor e Akram (sallallahualayhi wasallam) ne hazrat muawiyah radiyallahu anahu ke ilm aur sakawat ke bare me irshad farmaya:

Tarjumah: muawiyah bin abi sufiyan meri ummat me sabse zyada haleem aur sakhi he. {al firdaus bima saurul khitab liddailmi, jild no.1, page no.438, hadees no.1787}

Ek martaba huzoor e akram sallallahualayhi wasallam ummul mumineen umme habeebah radiyallahu anha ke pas tashreef laye. Hazrat muawiyah ka sar Umm e Habeebah ki god me tha, aap radiyallahu anha unki jue dekh rahi thi, Huzoor (sallallahualayhiwasallam) ne farmaya ke kya um muawiyah ko chahti ho? To unho ne arz kiya ke kyun na chahu !aap (sallallahu alayhi wasallam) ne irshad farmaya, "Allah aur Alla ka Rasool bhi Muawiyah ko chahte he".{tatheerul janani, page no.30 mutarjim}

Hazrat Abdurrahman bin umairah (radiyallahuanh) se marvi kea an Hazrat (sallallahualayhiwasallam) ne farmaya :

Tarjumah: ay Allah! Muaaviyah ko raah dikhane wala, hidaya yafta bana aur uske zariye logo ko hidayat de. {jamiut tirmizi, jild no.2, page no. 224, baab munaqib e muaviyah}

Hazrat ameer e muaviyah radiyallahuanhu ke bare me Hzrat Ali al murtaza (karramallahuwajhu) farmate he:

Tarjumah: ke mere lashkar ke maqtool aur Muaviyah ke lashkar ke maqtool dono jannati he. {Alma'ajamul kabeer lit tibrani, jild no.19, page no.307, hadees no.688}

Sayyidina Ameer e Muaviyah (radiyallahuanhu) ke bare me Imam Abdullah bin Mibarak (rahmatullahialayh) se puchha gaya ke ay Abu Abdurrahman! Hazrat ameer e Muaviyah (radiyallahuanhu) afzal he ya Umar bin abdul azeez(rahmatullahialayh)? Ibn e Mubarak ne kaha: "khuda ki qasam! Wo gubar ji Muaviyah (radiyallahuanhu) ki naak ke surakh me chali gayi wo Umar bin abdul azeez(rahmatullahialayh) se afzal he. {Al bidayah wan Nihayah, jild no.8, page no.48}

Nawasa e Rasool sallallahualayhiwasallam sayyidina hazrat Husain radiyallahuanh ke fazail o manaqib

Hazrat Husain radiyallahuanh ki fazilat ke liye nawasa e rasool hone ki nisbat hi bahot badi he, neez aan hazrat sallallahualayhiwasallam ke kai irshadat se aap ki qadr o manzilat m?alum hoti he.

Chand ahadees ye he:

- 1) Aan hazrat (sallallahualayhiwasallam) ka irshad e Mubarak he: ?hasan aur Husain mere bete he jisne I dono se muhabbat ki usne mujse muhabbat ki aur jisne mujse muhabbat ki ALLAH muhabbat karega, aur jisse ALLAH muhabbat karta he use jannat me dakhil karega. {mustadrak hakim, jild-3, page no.181}
- 2) Hazrat abu saeed khudri radiyallahuanhu se riwayat he kea an hazrat (sallallahualayhiwasallam) ne farmaya : hasan aur Husain jannati nojawano ke sardar he. {jamiut tirmizi: jild-2, page no.217, baab manaqibul Hasan wal Husain}
- 3) Hazrat abu hurairah (radiyallahuanh) se riwayat he k eek martaba huzoor (sallallahualayhiwasallam) Hamare pas tasreef laye aur aap ke sath hazrat Hasan aur hazrat Husain radiyallahuanhuma dono the. Ek ek kandhe par sawar tha aur dusra dusre

kandhe par, aur aap (sallallahualayhiwasallam) ek dafa ek ka bosa lete aur dusri dafa dusre ka bosa lete. {musnade ahmad: jild-2, page no.400, raqam-9671}

- 4) Hazrat abu hurairah radiyallahuanh ke bare me marwi he ke sayyidina hazrat Husain radiyakkahuanh kisi janaze par gaye to hazrat abu hurairah radiyallahuanh bhi unke sath the, wapasi par hazrat Husain radiyallahuanh ko kuchh thakawat mahsoos hui to istirahat farmane lage, jab aap radiyallahuanh lete ti abu hurairah radiyallahuanh apke qadmo se raste ka gubar hatane lage. Sayyidina hazrat Husain ko ese buzurg sahabi ka ye kaam karte nadamat hui isliye farmaya aap kyun kar rahe he? Hazrat abuhurairah radiyallahuanh ne farmaya, aap is baat ko chhodiye aur muje apna kaam karne dijiye, bakhuda apki jo fazeelat muje maloom he agar dusro mo maloom ho jaye to wo apko kandho aur gardano par uthaye.

{ser e aalamun nablaa liz zahbi: jild-3, page no.193}

- 5) Ek riwayat me he k eek martaba sayyidina Abdullah ibne Abbas radiyallahuanhu ne jo ke umar aur digar ausaf me sayyidina Husain radiyallahuanh se barh kar the, sayiidina Husain radiyallahuanh ko bade ehteram ke sath sawari par sawar karaya, rawiye hadees ne itna ehteram karte dekha to ye puchha ke ye kon he? Farmaya : ke ye rasool sallallahualayhiwasallam ke nawase hazrat Husain radiyallahuanh he aur ye muj par ALLAH ka bahot bada ehsan huwa ke mene unko is ehteram ke sath sawar karaya he. {mukhtasar tareekh ibne asakir: jild-7, page no.128}

Shahadat e Hazrat Husain (radiyallahuanhu)

Hazrat Husain radiyallahu anhu ne jab ahle koofa ke pur zor israr par rakhte safar bandhne ka irada farmaya , hazrat Abdullah bin Umar (radiyallahuanhu), Hazrat Abdullah bin Abbas (radiyallahuanhu), aur apke bhai Muhammad bin Haneefa (rahmatullahi alayh) ne kher khwahan taur jane se roka. (ser a'alam annabla liz zahabi, jld no.3, page no.203. masaf bin abi shaibah, jild no.15, page no.96, hadees no.38519.) magar chunke aap safar ka azm kar chuke the is liye ye mashwarha qabool na kiya aur safar par rawan ho gaye.

Dauran e safar apne chachazad biradar Muslim bin Aqeel ko koofa me qasid bana kar bheja, take waha ke halat dekhe aur hame muttale'a kare ke agar halat durust ho to ham ye safar ikhtiyar kare, jab Muslim bi Aqeel koof pahonche to 12000 koofiyo ne apki be'at ki. {Al Asabah, jild no.2, page no.78, tahtul Husain ibne Ali}.

In halat ke peshe nazar aap ne hazrat Husain (radiyallahuanhu) ko ittela di ke halat sazgar he, aap tasreef lave. Hazrat husen (radiyallahuanhu) safar hi me the ke ittela mili ke Ubaidullah ibne ziyad ne Muslim bin Aqeel ko qatal kara diya he. Ye khabar sun kar rufaqa e

safar ne qisas liye bager jane se inkar kar diya. {fawaid e nafiaah az maulana Muhammad nafe'a: jild no.2, page no.231}

Chunanche qafila rawana huva, maqam e qadsiyyah se kuchh age pahuncha to harr bin yazeed 1000 ke lashkar ke sath numudar huva. Aur use is baat ka paband kiya gaya tha ke hazrat Husain (radiyallahuanhu) ko ma'a unke lashkar ke giraftar karke ibne ziyaad ke samne pesh kiya jaye. Hazrat Husain ibne Ali (radiyallahuanhu) ne ye manzar dekh kar usko tambeeh farmai ke tumne khud hi khutut likh kar muje bulwaya he, ab daga bazi kyun karte ho? Phir apne tamam khutut usko dikhae, to hurr bin yazeed ne apko dhamki amez lehje kaha: "jang se baaz raho! Basoorat e deegar qatal kardiye jaoge." Ye sun kar ibne Ali (radiyallahuanhu) ne farmaya: "me rawana hota hu aur nojawan mard ke liye maut koi zillat nahi he, jabke uski niyyat haqq ho aur raah e Islam me jihad karne wala ho." Phir apne dusra qasid rawana kiya, jiska name qais bin masher tha. Ibne Ziyad ne usko bhi qatal karwa diya. Jab is baat ki khabar Hazrat Husain (radiyallahuanhu) ko hui to apki ankho se ansu jari ho gaye. {tareekh ibne khuldun-2, page no.524 to 526. Al bidayah wan nihayah, jild no.4, page no.570}

Bilakhir aap bahot taweel masafat tey karke 2 Muharram hijri sane 60 me Karbala me pahunch gaye. Idhar ibne Ziyad ne umar bin saad ko ek lashkar ka sipeh salar bana kar medane jang ki taraf rawana kiya. Jab uski aap (radiyallahuanhu) se mulaqat hui to amad e maqsad puchha, to hazrat Husain(radiyallahuanhu) ne Umar bin saad ke samne ek peshkash ki ke.....aap log meri taraf se in 3 cheezo me se 1 cheez ko ikhtiyar karle.:

1. Ya to me islam ki sarhado me se kisi sarhad ki taraf jana chahta hu muje jane diya jae, take vah khozah islam ki hifazat kar saku.
2. Ya me madeenah munawwarh ki taraf chala jaun, muje wapas jane diya jae.
3. Muje moqa diya jae ke me Yazeed se is muamle me bilmushafah baat kar saku. {fawaide nafiah. Jild-2, page no.223}

Umar bin saad ne is baat ko qabul kiya aur ibne Ziyad ko ye peshkash likh bheji, jiske nateeje me ibne Ziyad ne hukam bheja ke me sirf 1 baat qabool karta hu ke Husain ibne Ali apne pure lashkar ke sath hamari itaat karle.{fawaid e nafiah: jild-2. Page no.223}

Hazrat Husain (radiyallahuanhu) ko jab is baat ki khabar hui to apne muttabieen ko nihayat pur josh andaz me khutba diya, tamam rufaaq ne wafadari ka bharpur yaqeen dilaya. Raat tamam hazrat ne apne rabb ke huzoor aah o zari karte huve guzar di. Dushman ke musallah sawar sari raat khero ke gird ghumte rahe. Akhir 10muharram ko fajar ki namaz ke baad Hazrat Husain (radiyallahuanhu) ne apne ashaab ki safe qaim ki jinki kul taadad 72 thi. Medan e karbala me Umar ibne saad apne lashkar ke sath hamla awar huva, is tarah baqaida ladai shuru ho gai. Dono taraf se halakate aur shahadate hoti rahi, akir kar dagabazo ka lashkar havi huva. Nateeja Hazrat Husain (radiyallahuanhu) ka khema jala

diya gaya. Dushmano ne intihai safaki aur bedardi se masoom bachcho ko bhi khoon se nehlane se dareg na kiya. Chashme falak ne ye manzar bhi dekha jab zuraah bin shareek ne Nawasa e Rasool ke baye kandhe par talwar ka war kiya, kamzori se piche ki taraf hate to sanaan bin abi amar bin anas nakhee ne neza mara jisse aap niche gir pade, phir age barh kar usne khatune jannat ke nor e nazar ko zabah kar diya, sar tan se juda kar diya. Is khoon rez marikah me hazrat Husain (radiyallahuanhu) ke 72 sathi shaheed aur koofiyo ke 88 admi qatal huve. Zulm bala e zulm ye ke hazrat Husain (radiyallahuanhu) ka sar kat kar ibne ziyaad ke darbar me pesh kiya gaya to usne intihai gustakhi karke chhadi ke zariye nawasa e rasool ke honto ko chhed kar jasade khaki ki toheen ki aur yazeed ko likh bheja ke mene husen ka sar qalam kar diya he. {Al bidayah wan nihayah: jild-4, page no.574 to 602 malakhsan. Tareekh ibne khaldoon: jild-2, page no. 529 to 548}

10vi muharram ke dhalte suraj ni insaniyat ki tareekh ka ye dardnak waqia dekha jisko khun ki rangeen dharti ne apne seene par hamesh ke liye naqsh kar diya. Nojawanan e jannat ke sardar aur khan e nabuwat ke chashm o chirag ne apne khoon se shajar e islam ko serab kar ke anmit dastan e raqam ki jo ane wali naslo ke liye masha le raah he.

Yazeed bin Hazrat muaviyah (rdiyallahuanhu).

Yazeed Hazrat muaviyah (radiyallahuanhu) ka muqarrar karda hakim tha. Chunke yazeed hukoomati muamlat ko walid sahib ke sath reh kar achhi tarah samaj chukka tha aur muamlati zindagi me tajrubat ko khas dakhil he, is liye hazrat muaviyah (radiyallahuanhu) ne usko hakim bana diya. Magar apki wafat ke baad uska ravayya kuchh ka kuchh ho gaya, jiski wajah ek azeem sanaha 'waqia e Karbala' pesh aya. Aur AAl e Rasool ka khoon baha.

"Yazeed" asalaaf ki va akabireen ki nazar me.

1. Imam Ahmad bin Hambal (rahmatullahi alyhi){wafat-241 hijari}:-

Aap farmate he : Yazeed se riwayat na ki jaye. {mizanul etedal lizzahmi. Jild-4, page no.440, raqamut tarjumah-9754}

Allama ibne timiyah apke bare me lkhte he: Imam Ahmad bin hambal se puchha gaya ke kya aap yazeed ibne muaviyah se hadees likhenge? Unho ne jawab diya ke "nahi uski koi waqa'at nahi, kya ye wohi shakhs nahi ke jisne ahl e madeena ke sath itna zulm kiya jo bayan se bahir he." {majmooul fatawa la bin teemiyah, jild-3, page no-223}

2. Imama abubakar al jassas al hanafi (wafat-310hijri):

Aap farmate he : “Nabi sallallahualayhi wasallam ke sahaba khulafa e araba’ah ke baad fussaqa umara ke sath milkar jihad karte rahe, abu ayyub ansari (radiyallahuanhu) ne yazeed laeen ke sath mil kar jihad kiya. {ahkamul quraan liljassas: jild-3, page no.175}.

3. Allama ibne teemiyah al hirani(rahmatullahi alayh) {wafat-728hijri}

Aap raqam taraz he: “jo ALLAH aur Akhirat ke din par inaan rakhta ho wo ye nahi chahega ke yazeed aur us jese dusre mulook ke sath rahe jo adil nahi the. {fatawa ibne teemiyah, jild-4, page no.251,252}

4. Moarrikhe islam hafiz shamsuddeen az zhab rahmtullahi alayh (wafat 748hijri)

Aap farmate he “ yazeed bin muawiyah naasabi, sang dil, bad zaban, galeez jafarka , sharab klhor aur badkar tha, usne apni hukumat ka iftetah Husain shaheed(radiyallahuanhu) ke qatal se kiya aur ikhtetam waqia e hurrah ke qatl e dam par kiya , is liye logo ne uspar fitkar bheji aur uski umar me barkat na ho saki, hazrat Husain ke baad bahot sahaba ne uske khilaf allah ki raza ke liye khurooj kiya. { ar raazul basim: jild-2, page no.36}

5. Hafiz imaduddeen ibne kaseer ad damishqi (rahmatullahi alayh) {wafat-774hijri}

Aap farmate he yazeed ka shehwat ki taraf Milan tha aur baaz auqat namaz chhed deta tha, aur basa auqat namze waqt e qaza par parhta tha. {al bidayatu wan nihayah, jild-8, page no.230}

6. Allam kamaluddeen addameeri rahmatullahi alayh {wafat-808hijri}

“ikyalul hirasi jo shafee faqeeh he, unse puchh gayake yazeed bin muawiyah sahabi he ya nahi? Aur kya usko laan taan karna sahee he ya nahi? To unho ne jawab diya, vo sahabi nahi he, kyun ke w odor e usmani me peda huwa tha, aur salaf me sed imama abu haneefa rahmatullahi alayh, imam ahmad bin hambal rahmatullahi alayh aur imam malik rahmatullahi alayh ke is bare me 2 qaul he, 1 me tasreeh aur 1 me talweeh. Hamare liye to tasreeh ka hi qaul heaur kyu na ho jab ke vo cheete ka shikar karne wala, nar dekhne wala aur daimi sharabi tha. {hayatul hayawan lid dameri, jild-2, page no.84}

7. Hafiz ibne hajar asqalani rahmatullahi alayh{ wafat 852 hijri}

Aap farmate he “musnad me iski koi riwayat mazkoor nahi sirf yazeed ka zikr aya he. (taajeel al munfaah la bin hajar. Jild-2, page no.373, raqam attarjumah-1189)

Mazeed tasreeh kardi he: “ yazeed ki koi bhi esi riwayat nahi jo qabil e etemad ho. {tahzeebut tahzeeb la bin hajar, jild -7, page no.185}

Mazeed likha he , yazeed ki jo mukhalifat sahaba wagera ne ki thi vo uske zalim aur fasiq hone ki wajah se kit hi.

8. Hazrat shah Waliyullah Muhaddis dehlwi rahamatullahialayh (wafat-1176 hijri)

Aap farmate he : “yazeed un 12 khulafa ke darmiyan se saqit he, isliye ke arsa tak uski saltanat mazboot na hui thi aur 1 wajah ye bhi he ke vo buri seerat ka malik tha. {qurratul ainayn-page no.241}

9. Hazrat maulana qasim nanotwi rahmatullahi alayh (wafat-1297 hijri)

Farmate he ke ameer e muawiyah radiyallahuanh ne jab yazeed paleed ko apna wali e ahad muqarrar kiya tha, uska fisq zahir na tha, agar kuchh ka kuchh hoga to dar e pardah, jiski khabar hazrat Ameer e muawiyah radiyallahuanh ko na thi. {maktubat e shaikhul islam, jild-1, page no.272}

10. Hazrat maulana Rasheed Ahmad Gangohi rahmatullahialayh. (wafat-1323 hijri):

Aap farmate he: “lihaza yazeed ko kafir kehne se ehtiyat ki jaye magr vo fasiq beshak tha.” {fatawa rasheediya, page no.49}

11. Hakeemul ummat hazrat maulana Ashraf Ali Thanwi rahmatullahialayh, (wafat – 1362 hijri) :

Aap farmate he : “yazeed fasiq tha aur fasiq ki wilayat mukhtalif feeh he.” {imdadul fatawa, jild-4, page no. 564}

12. Hazrat maulana Sayyed Husain Ahmad Madani rahmatullahialayh, (wafat-1377 hijri)

Aap farmate he : “yazeed Ameer e Muawiyah radiyallahuanh ki wafat ke baad khullam khulla fisq o fujoor me muftala ho chukka tha. {maktubat e shaikhul islam, jild 1, page no-266 }

Muharramul Haram Ke Aham Waqiyat

1 : Maah Muharram 7 Hijri me Gazwaye Khaibar pesh aaya

Jisme musalmano k muqabla me yahood the Allah Rabul Izzat k madad wa nusrat k tufail musalmano ko fatah naseeb huwi

2 : Maahe Muharram 14 Hijri me Jange Qadisiya Huwi 3 din ki sakht ladayi k baad chote din Ameere Lashkar Sa'ad Bin Abi Waqass RZ ki qayadat me musulmano ko fatah naseeb huwi

3 : Maahe Muharram 18 Hijri me Ameenul Ummat Abu Ubaida Bin Jarah RZ ne Hazaaro Farzandane Islam k saath jaame shahadat nosh farmaya. Aap (rz) Sham wa Iraq k ilaqa me parchame islam ki sar bulandi k liye masroof the. Inhi ilaqa me muhlak waba " Ta'Aoon" fail gayi. Jiske nateeje me Aapki Shahadat Huwi. Aapki wasiyat k mutabiq Ardan k Shahar Nahal me Aapki Tadfeen huwi

4 : Muharramul Haram 18 Hijri Me governer Damishq Yazeed Bin Abi Sufiyan RZ Ki Wafat Huwi to Ameerul Momineen Sayyadna Umar ne Apne Bhai Hazrat Ameer Mu'aviya Bin Abi Sufiyan Ko Governer muqarrar kiya.

Fir Ahade Usmani me Ameerul Momineen Sayyadna Usman RZ ne Aap (rz) ki amanat wa zahanat qabiliyat ko dekhte huwe Lubnan Ardan Aur Qiblaye Awwal Falasteen ki Governery Bhi Aapke supurd kardi.

5 : Maahe Muharram 21 Hijri Me Fateh Misr Jaleelul Qadr Sahabi Amar wa Bin Aas RZ Fatihana taur par Misr me dakhil huwe.

Aapki Qabile Qadr shandar Fatoohat ki wajah se Ameerul Momineen Hazrat Umare Farooq RZ ne Aap hi ko Misr Ka Governer muqarrar farma diya.

6 : Yaqum Muharram 24 Hijri Ko Khailfaye Saani Hazrat Umare Farooq RZ ki Shahadat K baad khilafat ki Tamam Zumme Dariya Shabaye Karam RZ ke bahami mushwirat se Hazrat Usman RZ ke Supurd kr di gayi. Hazrat Umar RZ ki wasiyat k mutabiq Arakeene Shora K Asmaye Giram Darja Zel Hai :

(1) Hazrat Usman RZ

(2) Hazrat Ali RZ

(3) Hazrat Abdul Rehman Bin Auf RZ

(4) Hazrat Sa'ad Bin Abi Waqqas RZ

(5) Hazrat Zuber Bin Awam RZ

(6) Hazrat Talha Bin Ubaid RZ

7 : Muharramul Haram 37 Hijri Khulafa Raashid Hazrat Ali RZ Katabe Wahi Hazrat Ameere Mu'aviya RZ ke mabain aarzi salah hone par Jange Siffin khatm huwi.

8 : 10 Muharramul Haram 61 Hijri Me Nawasaye Rasool Sallahu Alaihi Wasallam Hazrat Hussain RZ Ne Maidane Karbala Me Rafziyo k propogande ki wajah se Apna aur Apne Ahle Bait ke khoon kanazrana pesh karke Rutbaye Shahadat Par Fa'iz huwe. Aur Jurra'at wa Bahdduri ki ek tareekh raqam farma gaye.

9 : Muharramul Haram 74 Hijri Hazrat Umar RZ ke Sahabzade Hazrat Abdullah RZ Daare Faani se Rahlat Farma Gaye. Allah Ta'ala ne Aapko Tafseer , Hadees Aur Fiqah me bohot Bulnad muqaam ata Farmaya Tha.

10 : Maahe Muharram 161 Hijri Me Governer Madeena Ja'afar Bin Suleman ki zere nigrani me Masjide Nabawi Ka Azeemus Shan Kaam Shuru Huwa.

